

A N
A N S W E R
T O
Dr. IBBOT'S SERMON
Preach'd before the LORD-MAYOR

On Thursday, September 29. 1720.

By PHILOCLESIVS.

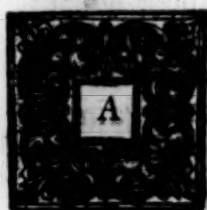
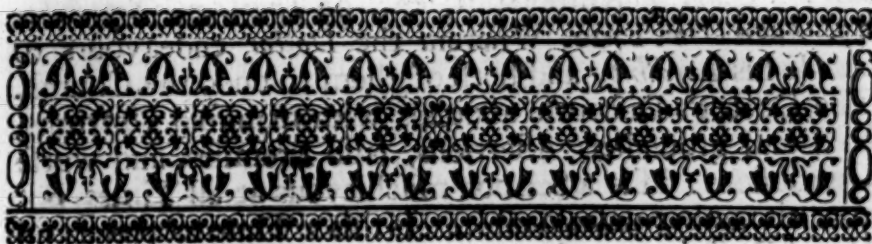
Whatsoever is commanded by the God of Heaven, let it be diligently done for the House of the God of Heaven; for why should there be Wrath against the Realm of the King and his Sons? The Decree of Artaxerxes King of Persia, Ezra vii. verse 11, --- 27.

Οὐ γὰρ αὐτοῖς μέλει περὶ πόλεμῳ, ὡς περὶ ἐκκλησίας, ἢ καὶ ὑπὲρ περὶ πόλεω, Chrysoft. Sermon. in laud. Eudoxia Imperat.

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S in the declining State of the *Jewish Church* none contributed more to it's Destruction and final Ruin, than it's wicked Priests, Levites and false Prophets, so none have endeavour'd more at this Time to unsettle the Foundation and present Establishment of the Church of *England*, than some of it's Consecrated Sons. Alas! we see in these Days the Accomplishment of that Apostolical Prediction fulfilled, *Of your own selves shall Men arise, speaking perverse Things, to draw away Disciples after them.* Acts xx. 30. Instead of earnestly contending for the Truth, which was once Jude iii. delivered unto the Saints, many of them give up both the Faith and Principles, the Rights and Privileges of the Church to it's common Enemies; even those of an higher Station, whose peculiar Office is to support, unanimously conspire (with the foolish Woman in the Proverbs) to pluck Prov. xiv. down the House of God with both their Hands. Seeing the pernicious Attempts of a certain Prelate have not prov'd effectual to that End, by his calling in question * the Power of the Christian Priesthood, their Ordination and Uninterrupted Succession, by taking off all Obligation to External Communion with the Establish'd Church, that so he may break down the Hedge and let the wild Beasts into the Lord's Vineyard, &c. Benjamin Ibbot, D. D. Rector of St. Paul's Shadwell, and Chaplain in Ordinary to his MAJESTY, has also list'd himself with others of that Faction, in a

* See the Bishop of Bangor's Preservative.

SERMON Preach'd before the Right Honourable Sir GEORGE THOROLD, Kt. LORD-MAYOR of the CITY of LONDON, and the Court of ALDERMEN, &c. on Thursday, September 29. Anno Dom. 1720. Wherein the Doctor endeavours to out-do his Lordship, and both of them to undo the Church. The Doctor's Discourse abounds with manifold Untruths, bold and groundless Assertions, false Premises, and worse Conclusions: 'Tis a Sermon mischievous at all Times, but now altogether unseasonable. Is this a Time to preach up Novel Doctrines, to sow Divisions in an Orthodox Church, and to hunt after Applause and Interest by those Means, when our Neighbouring Nations are almost laid Waste by Famine and Pestilence? No, Repentance, Faith, and New Obedience, are a more proper Subject for Sermons, than vain political Schemes of this Nature. If I might be allowed to prescribe Texts to the Doctor, I wou'd recommend such as these, *When thy Judgments are in the Earth, the Inhabitants of the World will learn Righteousness. Now the Ax is laid to the Root of the Tree: Therefore every Tree that bringeth not forth good Fruit, is hewn down and cast into the Fire. I tell you, nay, but except ye repent, ye shall all likewise perish, &c.* However, I shall proceed to an impartial Examination of that of his own Choice; and, as I conceive, the Sermon upon it consists of three general Parts. First, A Narration of the present Controversy between the Jews at Corinth and St. Paul, which was brought before Gallio, and a large, but false Character of that Judge. Secondly, A Consideration of the Office of the Civil Magistrate taken from the Example of Gallio in that Affair. Thirdly, The Conclusion.

Isa. xxvi.
9.
Mat. iv.
10.
Luk. xiii.
1, 2.

PART I. Of the Controversy between the Jews and St. Paul, and of Gallio's Character.

Acts xviii. 14, 15. And when Paul was now about to open his Mouth, Gallio said unto the Jews, if it were a Matter of Wrong, or wicked Lewdness, O ye Jews, Reason would that I should bear with you: But if it be a Question of Words and Names,

Dr. IBBOT's Sermon.

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Names, and of your Law, look ye to it; for I will be no Judge of such Matters.

The Crime which the Jews here laid against St. Paul, and for which they brought him before Gallio, was Blasphemy against their Religion. Sermon, p. 1, and 2.

The Doctor in these Pages has indeed given us the true Occasion of this Controversy which happen'd at Corinth between the Jews and the Apostle: But the smooth and false Character of Gallio, being his first and fundamental Error, requires a farther Consideration. This Chapter (says he) † is the only Place of Scripture, where we find any mention † Sermon, made of Gallio; but from the Account which we here meet with † 2. of his Behaviour upon this Occasion, as well as from the Character which other Writers have given us of him, we may justly conclude, that he was a Man of great Candor and Humanity, as well as a wise and discreet Magistrate.—He was a Brother of Seneca, who gives him this Character; That he was a Man of a sweet Temper, universally belov'd, free from all Vices, and the greatest Hater of Flattery. Tacitus also makes mention of him to his Advantage, and Statius gives him the same Testimony. Notwithstanding this, some have severely censur'd his Conduct in this Affair, as if it proceeded from Carelessness and Indifference in Religious Matters; and to render him more infamous, have invented a new Name for this Sin, and call'd it Gallionism. But I hope to justify the Deputy's Behaviour, and to shew, that what he spoke on this Occasion, was wisely spoke; and that if he had acted otherwise in this Matter than he did, he had transgressed the Bounds of his Duty.

Here the Doctor gives a very Partial and Imperfect Character of Gallio, and prefers the silly Testimonies of three flattering Heathens to that of the inspir'd Historian, who blames him severely; for it was neither Candor nor Humanity in him to suffer the Mob to beat Sosthenes, the Chief Ruler of the Synagogue, in the Court; but a great Piece of Cowardice and Injustice, as the * Doctor himself, † Piscator and

* Pag. 15.

† Pisc. in loc.

† Peccat iudexque ad manifestas injurias conniver.

every

every one acknowledges. Neither doth the Character given him by these three Authors amount to the Merits of such a Glorious one as the Doctor bestows upon that Judge. 'Tis true, his Brother *Seneca* gives him the best of any; but if a Brother will not speak well of a Brother, who will? *Cornelius Tacitus* does not make mention of him to his Advantage, (as the Doctor would have us believe,) unless it was his Advantage to quake and tremble at his Brother's Death, for which cowardly Spirit *Salienus* rebuked him sharply, calling him an Enemy and Traitor to his Country, as appears from that Author's Words (a): *Junium Gallionem Seneca fratris morte pavidum, & pro sua incolumitate supplicem, increpuit Salienus Clemens, hostem & Parricidam vocans.* Doubtless the Doctor was very hardly put to it, when he appeal'd to *Statius* for a Character of *Gallio*. (b) Mr. *Stephens* his Commentator, says, That he is an old musty Author, offensive to Boys, a great Plagiary from his Father, *Antimachus*, and *Junius Maximus*. The Learned (c) Mr. *Echard* calls him a Sonorous Enthusiastick Poet.

But to clear up this Matter, I shall add the Relations of several other Authors which have mentioned *Gallio*. (d) *Dio* informs us that *Tiberius* banish'd and afterwards confin'd him, because he would have perswaded the Army

(a) Tacit. Annal. lib. 15. prope finem. (b) — ut hodie neglectus passim jaceat, nulli promittens diem, aut urbem laetam faciens. Et quidem causatur cum prætumidum & grandi-loquentiorem quam par est, cujus Imitatio terfam & æquabilem Sermonum Castitatem in juvenibus corrumpat: adeo ut instar Ranae & Iliopice excrecant, quæ, ut æquaret Bovem, se distendebat dum crepuit. Stephen. Præfat. in Statium. (c) Roman Hist. Vol. 2. p. 248. (d) Junium Gallionem, qui sententiam dixisset, ut Milites Tiberii exactis Stipendiis in Subsellis Equitum Spectacula viderent in exilium miserit: hoc crimine, quod is militibus persuadere voluisse videbatur, ut Reip. potius quam Tiberio studerent: neque eo contentus Supplicio quum Lesbum ire eum accepisset, tunc ibi vitæ amœnitati eum subtraxit, & magistratibus, ut Asinidum pridem Gallum, custodiendum dedit. Dio in Tiberio. — Ipse Nero in theatrum prodiit, Gallionis voce nominatim citatus, stetitque Cæsar in Scenæ habitu Citharædi. Dio. in Nerone, Lib. 61. p. 699.

to comply with the Common-wealth rather than the Emperor; and how he attended *Nero* upon the Stage, and assisted him in his infamous Diversions. (e) *Quintilian* says he wrote some small Tract of Rhetorick, but it was very uncorrect. (f) *Martial* indeed commends him for his Eloquence. (g) *Eusebius* affirms that he was a *Famous Orator*, but at last, thro' Impatience, he destroy'd himself, on purpose to deprive *Nero* the Pleasure of such a Spectacle as he was intended for.

From these Historians we can gather nothing else, but that *Annaeus Novatus*, or *Junius Gallio* was the Elder Brother of the famous *Seneca*, whom *Nero* dispatch'd along with *Piso*, *Lucan*, *Seneca*, *Petronius*, and many other Learned and Noble Romans, on Pretence of *Piso's* Conspiracy against himself: That he was an Eloquent Orator, but a fair-spoken luke-warm Person, and thro' Despair became his own Executioner. But such an Account as this can no ways tend to his or the Doctor's Advantage.

II. The Doctor tells us, that *Gallio* was the Roman Prefect of *Achaia*, a Consular Province under Augustus; but I think he is very far out in his Chronology, and makes a prodigious Blunder in the Roman History, as if *Gallio* had been Contemporary with that Emperor; whereas he might have said as well, that *Achaia* was a Consular Province under *L. Mummius* the Consul; for he demolish'd *Corinth*, reduc'd *Achaia* and all *Greece* into the Form of a Province, in the 606th Year of the City, as appears from (i) *Livy*, *Florus*, and *Justin*; which was about 120 Years before *Octavius*.

(e) Scripsit nonnihil pater Gallio: accuratius vero priores Gallione Celsus & Lenas, & nostræ ætatis Virgilius, Plinius, Rutilius. Quint. Instit. Orat. Lib. 3. c. 1. (f) Duosque Senecas, unumque Lucanum fecunda loquitur Corduba. Martial. L. 1. Epig. 62. (g) Junius Annæus Gallio, frater Senecæ egregius Declamator, propria se manu interfecit, mortem ejus Nerone in suam præsentiam deferente. Euseb. Chron. lib. post. ad Oly. ccxi. &c. (b) Serm. p. 2. (i) Vid. T. Liv. Lib. 51. L. Flor. L. 2. 16. Justin. Lib. 34. 1. 2. Echard. Rom. Hist. Vol. p. 1. 234.

Cæsar took the Title of *Emperor*. But seeing this Affair was brought before *Gallio* in the latter End of *Claudius's* Reign, about *A. D.* 55. (as appears from *Act.* 18. 2.) which was forty Years after the Death of *Augustus*: I think the Doctor ought to have said, that *Achaia* was a *Consular Province* under *Claudius*, and then he had not committed a Mistake of 160 Years, which is as absurd as if one should say, that the present Duke of Grafton is Lord Lieutenant of Ireland, a Country under Queen Elizabeth: But (k) *Grotius*, whom he translates Word for Word, wou'd have directed him to avoid this Error, if he had duly regarded that Learned Author.

III. The Doctor makes *Gallio* to speak thus to the Jews ;
 (l) If you would accuse this Man of any Injustice, whereby he had invaded any one's Right and Property, or could lay to his Charge any other flagitious and villainous Action, done with a mischievous Design, and whereby he had disturbed the publick Peace, Reason would that I should bear with you. It would be but right and just, that I should bear with this Trouble which you would now give me, and bear with Patience what you have to say. I should then be obliged by the Duty of my Place to take Cognizance of your Matter. If the Controversy, as it seems to me, be not about Civil, but Religious Matters: as about the Word which Paul preach'd, and the Truth of that Word, and whether it be agreeable to your Law, or about Names of different Sets in Religion, and of their Founders; as whether the Name of Messiah or Christ belongs to that Jesus whom Paul preaches, and what Appellation is to be given to his Followers; or about the Sense and Meaning of those Prophecies which Paul applies to Christ: Or if the Dispute relates to the Rites and Ceremonies of your Law, as whether Circumcision be still in

(k) *Achaia* erat provincia Proconsularis sub Augusto: Tiberius Macedonia adjunxit, & Cæsarianam fecit, sed Claudius has provincias senatui reddidit, i. e. rursus fecit Proconsulares. Grot. in loc.

(l) *Serm.* p. 3, & 4.

Force, and all that are uncircumcised are out of God's Favour : I say, if the Matter about which you are at Variance, be concerning your Messiah, who he is, and what is agreeable or contrary to your Law, or any thing else of this Kind, look ye to it. Make it up among your selves, or Dispute as long as ye please about it. For I will be no Judge of such Matters. 'Tis none of my Business to determine such Disputes. These Things no way affect the publick Peace and Quiet, which 'tis my Duty to take care of, nor do they make any one guilty of any Crime against the Law of the Land. And this was a wise Answer, (says the Doctor,) and shew'd that he was well acquainted with the Nature and Extent of his Office ; and he was too good a Man to list himself in any Party, and to abuse the Power which was lodg'd in his Hands, by applying it to Purposes foreign to the original Design of it.

To all which it may be answered on the contrary, that Gallio was neither too good a Man, nor a wise and discreet Magistrate : He was very culpable as to his private Capacity, for his Indifference in Religion ; he had then a singular Opportunity of searching after Truth, of being instructed by St. Paul in the Principles of the very best of Religions ; yet he neglected and despised that Season, and we do not find that he had afterwards another Offer of that nature ; and so he continued a stupid Heathen to the Day of his Death. Christianity had then made a great Appearance in the World, and many of his Neighbours had embrac'd it ; so that one would have thought, this GREAT MAN out of Curiosity might have consulted the Apostle upon that Head, as (a) Herod, Pilate, Agrippa, Festus, and other ingenious Heathens did : Nay, this prophane Wretch calls the Controversy about Religion, a Question of Words and Names, i. e. Trifles not worthy to be regarded.

2. Gallio is not so highly commendable for refusing to determine that Cause between the Jews and the Apostle, as the Doctor represents him : And yet I may say, that Gallio

(a) Mark 6. 20. Luke 9. 9. 23. 8. Act. 26. 27.

was in some measure in the right, but the Doctor intirely in the wrong, for making so bad an Use of his Example, to dissuade all *civil Magistrates* from doing any good Offices for the Encouragement and Maintenance of the true Apostolick Religion. 'Twas *none of Gallio's Business* so to do; not as if it was unlawful in it self, or as if no *Roman Magistrate* before him had concern'd himself about *Matters in Religion*; for *Romulus*, *Numa*, and all of them had still exerted their Power to propagate the same, and these were Patterns to direct him how to proceed: But because *Christianity* being then in its Infancy, the *Romans* had made no particular *Law* against it (which was afterwards done in the 11th Year of *Nero*, when he rais'd the first general *Persecution* against the *Christians*, but this happen'd near twenty Years before *Nero's* Edict was publish'd :) There was no *standing Law* for *Gallio* to go by, and therefore he cou'd not take any Cognizance of this Dispute, neither cou'd he fairly punish either Party by Death, Imprisonment, or Stripes; and he being willing to live at ease, and undisturb'd, soon put an end to the Hearing of that Cause. But it does not follow, because *Gallio* had no *Law* to direct him, that therefore all *Christian Magistrates* have none, or ought to have none to this very Day; or, because this *lazy Heathen* did not act in *religious Matters*, that our *supreme Magistrate* ought not to interpose his *Authority* when it is absolutely necessary for the Preservation of our *holy Religion*. On this Account (a) a learned Divine reckons *Gallio* among *wicked Magistrates*, who will not take Cognizance of Causes which concern the Worship of God, as if these only concern'd them, which belong to the second Table of the Law.

From all which it appears, how little Grounds the Doctor had to extol *Gallio* as too good a Man, for rejecting the

(a) Qui nolunt cognoscere de causis, qui cultum Dei concernunt, existimantes eas duntaxat causas ad se pertinere, quæ spectant posteriorem Legis Tabulam, Ex. Gallio. Act. 18. &c. Ravanelli Biblioth. S. Vol. 2. p. 146.

Determination of this grand Dispute; according to this Rule, the Pilot in a Storm, the General in a Day of Battel, may be *too good Man* to act in any apparent Danger. And how falsely he lays down the negligent Part of this *Judge* as a Pattern and Rule for all *Christian Princes* to observe; making it unlawful for them to exceed the Example of this *Luke-warm Proconsul* in any thing that may tend to the Promotion of good *Learning, Manners* and *true Religion*.

PART II. Of the Office and Duty of the Civil Magistrate.

The Words thus open'd (says the Doctor) (a) *naturally lead me to treat of the Nature and Extent of the Office of the Civil Magistrate*; this is also the Title of his Sermon: But in my Opinion, it ought to have been call'd, *The NATURE of the RESTRAINT of the OFFICE of the CIVIL MAGISTRATE*; for I am sure, the Doctor herein restrains the *Civil Magistrate* so far from having any Concern about *Religious Matters*, that I wonder he has not expressly restrain'd him from the Power of having so much as a *Chaplain* about him, for thus some People serv'd the (b) *Royal Martyr*; but alas! this would also restrain the Doctor from Preferment. Behold what narrow Bounds he allows the *Civil Magistrate*: 'Tis plain, that *Civil Government* was instituted for the Preservation and Advancement of Men's Civil Interests, for the better Security of their Lives, and Liberties, and external Possessions; and this is all that the Prince has to do according to this Doctrine. But I hope to make it appear, that the Office of the *Christian Magistrate* may really be extended beyond the Doctor's Limits, as

1. It's the Office of a *Christian Magistrate* to encourage and protect good Men in the Exercise of Religion, both by his own Example and wholesome Laws, and to punish those who despise and blaspheme it.

(a) Serm. p. 4.

(b) See Εἰκὼν Βασιλική. Chap. 24.

2. To promote *true Religion* in his Dominions, to see that the *pure Worship* of the true God be perform'd in a decent Manner, and that his Subjects conform thereunto.

3. To order with the Consent of the Clergy, the *Rites* and *Ceremonies* of Religion, that these only be us'd which tend most to preserve *Decency* and *Order*, to protect the *Persons of Ministers*, and grant them a sufficient *Maintenance*; to regulate all their *Ecclesiastical Assemblies*, *Synods* and *Councils*, to appoint *Fasts* and *Festivals* upon *solemn Occasions*, to erect *Churches*, *Schools* and *Hospitals*, for the *Service of God*, the training up of *Youth*, and the *Maintenance* and *Comfort* of the *Poor* and *Infirm*.

For thus far the *good Magistrates* among *Jews*, *Heathens* and *Christians*, have proceeded to their lasting Honour and Commendation; but those who acted on the contrary, have been branded with Infamy and Contempt. 'Tis well known that *Josbua*, the *Judges*, *King David*, *Solomon*, *Asa*, *Jehoshaphat*, *Joash*, *Hezekiah*, and others, destroy'd *Idolatry*, kill'd the *Idolaters*, erected *Altars*, order'd the *Courses* of the *Priests*, built and repair'd the *Temple*, collected and dispos'd of *Money* for those *Charges*, caus'd the *Passover* and other Religious Duties to be solemnly celebrated, and wrought a glorious *Reformation* in *true Religion*, when the *Priests* and *Levites* were negligent in their Office. *Nebuchadnezzar*, *Cyrus*, *Darius*, *Artaxerxes*, the *King of Nineve*, *Alexander the Great*, and *Seleucus*, &c. made *Decrees* thro' all their Dominions to *Worship the true God*, they set his *People at Liberty*, order'd them to *rebuild the Temple* to the *Lord God of Heaven*, allow'd *Timber*, *Salt*, and such like *Charges* for the *Sacrifices* out of their own *Treasury*, they requir'd the *Prayers* of the *People of God* for *themselves*, their *Families* and *Dominions*, they protected them from their *Adversaries*, and appointed *solemn Fasts*, &c. *Lycurgus*, *Numa* and *Solon*, made *Laws* concerning *Religion* in *Athens*, *Rome* and *Sparta*: *Timoleon*, *Augustus* and others, rebuilt and endow'd all the *Temples* that had fallen into Decay in *Crete* and about *Rome*.

Rome. (a) *Judas Maccabeus* repair'd the Breaches, purchas'd holy Vessels and Instruments for the Service of the Temple, pull'd down the Idols, and cleansed the *Sanctuary* from the Profanation of *Antiochus Epiphanes*, chose Priests of a blameless Conversation, and appointed an Anniversary Festival in Commemoration of the Reparation of the Temple, which our Saviour honour'd with his own Presence, *Jo. x. 22.* *Constantine* publish'd several Edicts in Favour of *Christian Religion*, granting to all Professors the free Exercise of it, he destroy'd the *Idol Temples*, restor'd the former *Places of Worship* to them, and built several *new magnificent Churches*, gave great Gifts to them, he commanded fine *Copies* of the *Bible* to be made; when the *Heresy* of *Arius* infected the Church, he assembled the *first general Council* at *Nice*, consisting of 318 Bishops from all *Quarters* of the *Empire*; he banish'd *Arium* and burnt the *Books* of that *Heretick*, he settled the Time for the *keeping* of *Easter*, and made many good *Laws* for the *Discipline* and *Government* of the *Church*: Yet he neglected not the *Civil Affairs*, but demonstrated a *paternal Care* towards all Persons; and therefore all Nations highly applauded and unanimously acknowledged he was a *Common Good* bestow'd upon Mankind by God's Favour and Mercy. *Theodosius*, *Justinian*, and others of his Successors thought 'twas their Duty to enact good *Laws* for the Establishment of *true Religion*. The *British*, *Saxon*, and *English* Princes have been as active therein as other *Christian Monarchs*; for King (b) *Lucius* sent a Letter to *Eleutherius* Bishop of *Rome*, desiring his Directions to make him a *Christian*, he turn'd some *Heathen Temples* into *Christian Churches*, built and endow'd others at his own Charges. (c) *Ethelbert* very kindly receiv'd and maintain'd *Augustine* and his *Companions*, King *Edward Confessor* built and granted great Privileges to the *Abby of Westminster*, and made many excellent *Laws* for the Benefit and Protection of the *Church*,

(a) 1 Maccab. 4. 42. (b) Bede Eccl. Hist. (c) Collier's Church Hist. &c.
which

which were rather the Laws of his Predecessors than those of his own making, as Sir *Henry Spelman* observes. *Aldred* the *Archbishop*, and other *Bishops* caus'd *William* the Conqueror at his Coronation to take an Oath before the Altar of *St. Peter*, that he should defend the *Church of Christ*; and all our *Monarchs* have done the like. By (a) *Act of Parliament* the *King* is declared to be *Supream Head of the Church* as well as of the State, he is esteemed her *Guardian* and *Nursing Father*: And now the *Kings of England* glory in that splendid Pearl of their Diadem—*Defender of the Faith*.

If his Majesty were such a Prince as *Nero*, *Domitian*, *Dejus*, or *Dioctlesian*, who made it their Business to extirpate *Christianity*, to destroy the Teachers and Professors of it, this Doctrine might perhaps have some plausible Pretence, tho' none of the *Primitive Fathers* ever preach'd after this manner; while the *Emperors* were *Heathens* they submitted themselves to their Authority, when they became *Christians*, they thought themselves happy under their Countenance and Protection, and we should be of the same Mind at this Time: For I'm apt to think, that it might have fared very ill with the Doctor, if this Sermon had been preached before any of them.

2. The Corruption in Religion and Manners is owing intirely to the want of a *Civil Magistrate*; while *Joshua* and other good Rulers liv'd, *Israel* served the Lord; tho' then there were *Priests* and *Levites* to govern the Church; but upon their Death, or an Interregnum, *Israel* fell away to *Idolatry*, *Vice* and *Immorality*, *Josh. xxiv. 31. Judg. ii. 19. In those Days there was no King in Israel, but every Man did that which was right in his own Eyes, Judg. xvii. 6. xviii. 1. xxi. 25.* This I take to be an irrefragable Argument for the *Magistrate's* concerning himself in *Matters of Religion*.

(a) 1. of *Edward 6. New State of Great-Britain*, Part 3. Chap. 1, and 3. &c.

3. To finish this Head, I beg Leave of the Doctor to show him how he differs from the Judgment of *Learned Divines*, who have freely own'd, that the Duty of Christian Magistrates extends to these Branches about Religion, which I have mentioned. Polanus says, (a) *The Inspection and Care of Religious Matters belongs to the Civil Magistrate by Divine Right, as appears from the Divine Institution of Kings at first, and the Examples of the Kings of Judah; when Joas found the Money collected for repairing of the Temple, was not dispos'd for that use, he took that care upon himself, and by his Royal Authority settled the whole Matter**. After the same manner, in the Days of Jehoiakim, (b) the Princes of Judah rescued the Prophet Jeremiah, who was then condemn'd to death by the Consistory of Priests and Prophets. (c) Limborch tells us, *The People's Safety is either Spiritual and Eternal, Corporeal or Civil; and both these are committed to the Civil Magistrate's Care, and upon this Account he's call'd, The Guardian of both Tables.* (d) A Learned Author asks and answers this Question. Q. *May the Civil Magistrate change the Church Government?* A. *He may alter the outward Form thereof, as it depends upon the Circumstances of Time, Place and Person; but the Substance of it he cannot change; he can also by his Laws force the Observation of the Government and punish the Disturbers of the Church's Peace. — The Authority of Princes in Religious Matters, (says another,) (e) may be two-*

(a) Jure divino Inspectio & cura rerum divinarum Magistratui Politico convenit, quod arguit Regum Institutio à Deo facta, & exempla Regum Judæ. Joas Rex quum videret Pecusiam Sacram à Sacerdotibus non rectè administrari, immisit se illi curæ, & Authoritate regia Rem composuit. Amand. Polan. Syntag. Theol. Lib. x. c. 65. (b) Jerem. xxvii.

(c) Est autem Subditorum Salus vel Spiritualis & æterna, vel corporea ac Civilis. Utriusque cura Magistratui demandata est; hinc utriusque Tabulæ Custodes vocari solent. Spiritualem & æternam Subditorum Salutem procurant. -- 1º. -- 2º. 3º. &c. Limb. Theol. Cap. 63. Sect. 20, 21, 22. &c.

(d) *View of all Religions*, pag. 411. sect. 12.

(e) Dr. Towerson on fifth Command, Part 6, pag. 274.

* Vic. Rex habet jus & Authoritatem ordinandi ea, quæ ad Cultum Dei & veram Religionem tuendam pertinent -- Ravanell. Biblioth. S. Vol. 2. in voce Reges.

fold, indirect or direct: By the former we are to understand that which pretends to an Over-sight of them only in Relation to the State; by the latter, that which pretends to an Interest in Religious Matters as such. --- Princes have a Power of calling or limittin Religious Assemblies, or appointing who shall serve at the Altars in them, or putting by those that are. --- That it belongs to Princes to judge what is right or not rightly decreed by the Church, and accordingly as they shall judge either to give or with-hold their Assent. * This Power is also allow'd the Civil Magistrate by Canons, Articles, and the Doctrine of the Church of England. † The King's Majesty hath the chief Power in this Realm of England, and other his Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all Causes doth appertain. --- We give not to our Prince the Ministering either of God's Word, or of the Sacraments: The which thing the Injunctions also set forth by Elizabeth our Queen, do most plainly testify; but that only Perogative, which we see to have been given always to all godly Princes in holy Scriptures by God himself, that is, that they should rule all Estates and Degrees committed to their Charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil Sword the Stubborn, and Evil-doers.

That the Doctor may take from the Civil Magistrate all Concern about Religious Matters, he will not permit him so much as to punish Vice and Immorality in a Religious but in a Civil Sense or Capacity only, i. e. as they are injurious to Men's Civil Interests, and destructive of the good Order and Government of the World, and not as they have any inherent Turpitude in them, and are Immoralities and Transgressions of the Divine Law. But this leaves the Prince to a mere outward Shew and Appearance for Religion and Justice; for he that has not a real and earnest Concern for promo-

* See Dr. Fiddle's Body of Divinity, part 2. page 501, &c.

† Art. 37. Canon 1, 2. Liturgy, &c.

ting the Honour and Interest of Religion, will never do Justice between Man and Man. KINGS were at first instituted to punish Vice in God's Room, and for his sake; because it is abominable in those Eyes which are purer than to behold Iniquity. When Moses set up Judges, he pitch'd upon such as fear'd God, Men of Truth, hating Covetousness: It was his Study to instruct the People in God's Laws and Statutes; he order'd the King to write a Copy of the Law of God, to read it all the Days of his Life, and to govern his People according to the Rules therein contain'd. On this account, Christian Magistrates are called God's Ministers and Servants, and they that fear him, will also honour him, and punish Iniquity more for the Love of God, than for the Damage they do to private Persons, page 7.

To make this Assertion good, the Doctor advances another notorious Falshood, page 8. *For there being no standing Law of God, which has annex'd any Civil Punishment to any Sin, (if perhaps we may except Murder) this is the only Rule the Magistrate has to direct him in his punishing Offenders.* 'Tis strange the Doctor should tell us, there's no standing Law of God against any Sin, whereas Murder is mark'd out for a Civil Punishment. Gen. ix. 6. Which is one of the Statute Laws of Nature, given to Adam, and afterwards to Noah: For that and all other Crimes, divers Sorts of Civil Punishments are annex'd by the Law of Moses and our Lord Jesus Christ, viz. (i) Beheading, Strangling, Stoning, Burning, Scourging and Retaliation, &c. as appears at large from the 21, 22, 23, and 24. Chapter of Exodus, the 22, 23, and 24. of Deut. Job. 31. Psal. 101. Mat. 5. v. 21, 22. There our Saviour assigns several Kinds of Punishment according to the Hainousness of the Crime: He made a Scourge of small Cords (according to the Jewish Custom of Scourging,) Deut. 25. 2. And drove the Traders out of the House of God. Jo. 2. 15. a fit Punishment indeed for those Wretches who transgressed God's Law. Levit. 19. 30. Again, *All they that take the Sword shall perish by the* Mat. 26.

(i) Godwyne's Moses & Aaron. L. 5. c. 8, 9.

Sword; seeing all Murderers do not actually perish by the Sword, our Lord must certainly speak of the Right which the Magistrate has to punish Criminals even unto Death, for the Sword is an Instrument of Corporeal Punishment, not of a Pecuniary Mult. If I be an Offender, (says St. Paul) or have committed any thing worthy of Death, I refuse not to die; and upon Examination his Judges found that he had done nothing worthy of Death or of Bonds, (i. e.) such Crimes as by the Roman Law are punishable capitally or by Imprisonment. He assures us, that Rulers are arm'd by God for that very End. Rom. iii. 4. They are a Terror to Evil-Doers, bear not the Sword in vain, and are oblig'd to Execute Wrath upon him that doth Evil. Let none of you (saith St. Peter,) Suffer as a Murderer, as a Thief, or as an Evil Doer, or as a Busy-body; yet if any Man suffer as a Christian, let him not be ashamed. From all this it appears, that God has made certain Laws and enacted divers Punishments upon the Transgressors thereof which is for his own Glory: And therefore the Doctor's subtile Distinction, or Separation, which himself owns to be impossible, is to no purpose.

1 Pet. 4.
15, 16.

These are some of the Doctor's Politicks, his Scheme of the End and Design of Religion comes now into Consideration; and this he confines to our Duty to God only, (a) Religion is transacted between a Man's self and God, and is what no Body else is concern'd in, &c. But most Divines extend it to these Two Branches, according to the Two Tables of the Law, viz. Our Duty towards God, and our Duty towards our Neighbour. (b) Lactantius says, The first Duty of Religion is to be united to God; and the next is to Man. Nay, the Doctor affirms, (c) That Morality and Virtue are the chief and main things wherein it consists, yet he can fairly put them asunder upon another Design.

This loose Description of Religion, as I suppose, is intended to pave the way for another like it, and that is (d) of Religion as it was in the State of Nature; wherein (he

(a) Sermon. p. 9, 10. (b) Lact. l. 6, c. 10. (c) Page 13. (d) Sermon. p. 11.

tells us) every one embrac'd that Religion, which either his own Reason dictated, or Revelation discover'd to him, and had a right of ordering for himself the external Circumstances of Religious Worship. In all these Things every one was left to his own Liberty, and was accountable to none but God. But all this is very absurd and unaccountable, for our first Parent being sensible of the Misery into which he had plung'd himself, repented truly of his Sin, accepted the joyful Promise of a Messiah, and by Virtue of his Paternal Authority, instructed his Family in the true Worship of God, he assembled them together for that End, and taught them to offer Sacrifices: Therefore, 'tis said, Cain and Abel brought their Offerings, i. e. to Adam, who sacrificed them to the Lord in their Names, Gen. iv. 3. Cain and Lamech were certainly afraid of human Power and outward Force, for their Fratricide and Polygamy, whereby they had transgress'd in the Law of Nature, they were also excommunicated from the Society of the Church then in Adam's Family. In the Days of Enos, as Mankind multiplied on the Earth, they began to worship God in publick Assemblies. Noah was a Preacher of Righteousness, he built an Altar, and sacrificed Offerings thereon to the Lord. Abraham commanded his Children, and a very numerous Household after him, to keep the way of the Lord, and to do Justice and Judgment. This was afterwards reduc'd into a Law by Moses, Deut. 6. 7. And thus the first Societies of Mankind, were under the Direction and Authority of Adam, Seth, Enos, Noah, Abraham, and other inspir'd Patriarchs, who were invested with the Primogeniture and Sacerdotal Office, until Jacob settled the Regal Power in the Tribe of Judah; and Moses the Priestly in that of Levi: (a) Thus the whole Earth was of one Language, and of one Speech, so of one Religion under the Patriarchal Dispensation, for 1757 Years and more, till Ignorance, Barbarity and Idolatry increas'd upon the Dispersion of Nations thro' the World.

(a) Gen. xi. 1. Melanct. — cum antea plus valeret paterna Auctoritas, Et Seniori patri ceteri ultro parerent. Chiron. p. 9. & 19. Vid. Owen. 1. Theologiae de Theolog. Adamica. L. 2. c. 2, 3. Dr. Cave's Apparatus, Sect. 1.

The Doctor comes to enquire, (a) *whether any Alteration was made in this Case by the Institution of Civil Government*; And answers it in the Negative, *Men did not at all submit themselves in Religious Matters to the Will of the Civil Magistrate, as they submitted their Persons and Properties to be dispos'd of by him for the obtaining the End of Society, &c.* But at the Beginning of Civil Societies, (b) *the Will of their Princes was the only Law, and among other Things they always took Care of Religious Matters*; as appears from the *Patriarchs* already mention'd. * *Ninus* set up the Image of his Father *Belus*, or *Nimrod*, and caus'd it to be worshipp'd: This was the *Origine* of *Idolatry*, and ever since both *Priests* and *People* among the ancient *Babylonians*, *Egyptians*, *Grecians*, *Romans*, and other barbarous Nations, submitted to the *Institutions* and *Ordinances* of *Religion* that was establish'd and authoriz'd by their *Princes*. Did not *Abraham* submit himself to *Melchisedeck*, *Aaron* to the *Laws* and *Ordinances* of *Moses*? Did not the *Priests* and *Laity* submit themselves to the *Directions* given them by *Josbua*, *David*, *Solomon*, *Cyrus*, *Artaxerxes*, and other *Princes*, concerning the *Celebration* of *Circumcision*, the *Passover*, and other *Festivals* and *Religious Solemnities*, the *Service* of *God* in the *Temple*, the *Rebuilding* of it, and other *Religious Matters*? Did not the *Primitive Christians* freely and cheerfully submit to the *Constitutions*, *Laws* and *Edicts* of *Constantine*, and other *Christian Princes*? Ought not we then much more to submit ourselves to the *wholesome Laws* that have been made and supported for that End, by the *Approbation* and *Authority* of our *Monarch*, who is a *Nursing-Father*, and a *Guardian* to the *Church of Christ*? So far the Doctor is out in his Answer to this Head.

But to add to the rest, he brands that excellent and reasonable Duty of *Submission to the higher Powers in Religious Matters*, with a very odious Title, *Mew* (says he) *cannot abandon the Care of their Souls, as they may that of their Bo-*

(a) *Serm. p. 12.* (b) *Justin. Hist. lib. 1. c. 1.*

* *Forbes. Inst. Hist. Theol. lib. 7. c. 7.*

dies and Estates, and blindly leave it to their Magistrates, to prescribe what Faith or Worship they shall embrace. This is certainly a very indecent Reflection upon a *Christian Magistrate*. What! doth a good Subject *abandon the Care of all his Affairs*, or cast them away in a deplorable Condition, because he submits himself to the Laws of his Prince, who defends him from Violence, and protects him in his Rights and Liberties? Is not this to render a *Christian King* as bad, as black as *Nero and Domitian*, who endeavour'd to ruin the State at one Blow; in whose Days it was thought a Crime to be either Pious or Wealthy.

2. Seeing Men can't, as the Doctor says, *abandon the Care of their Souls*, does it follow that they may *abandon their Bodies and Estates*, and *blindly leave them to the Magistrate*? No, Men are not oblig'd to *abandon* either of them, or *blindly leave them to the Magistrate* as so many Sheep, till he cuts their Throats: For these Things are not the Magistrates, nor their own either, but Gods, 1 Cor. 3. 23. A prudent Submission of both to his Laws and Ordinances, is a commendable Duty before God, and engages him to protect Subjects from Violence and Error, and therefore can't be call'd *abandoning of them*, nor *blindly leaving them to his Care*, as the Doctor *blindly* teaches.

3. *Tho' the Care of every Man's Soul belongs to himself*, i. e. principally, and before all other things, yet every Man ought to have a subordinate Care of his Brother's Soul, of those in his Family, and under his Subjection, to pity, help and rebuke him, as occasion serves, Lev. 19. 17. * Rom. 14. 1. 15. 1, 2. Thus the Doctor has the Care of many Thousand Souls, I hope he takes Care not to leave them to their own Care.

This leads me to the great End and Design of the Doctors Sermon, viz. a *Toleration or Absolute Liberty in Matters of Religion and Conscience*, which, however it has been vilified, and exclaim'd against, is as much every Man's just Right, as

* See Mr. Burkit in Loc.

AN ANSWER to

any other thing which can be mention'd. 'Tis strange the Doctor cou'd not be contented with a limited *Toleration* or *Liberty of Conscience*, such as is granted to all *Nonconformists* in this Kingdom; but he must plead for an *absolute* and *unbounded* one: Can't he that has shown such an Art of setting Bounds to the *Christian Magistrate*, have also the *Conscience* to set Bounds to some *Bodies Conscience*? But the Doctor saw that nothing wou'd destroy the Church of England so effectually, as removing the ancient Boundaries, and opening the Door so wide, that *Roman Catholics*, *Presbyterians*, *Quakers*, *Anabaptists*, *Brownists*, *Muggletonians*, *Libertines*; nay, *Jews*, *Mahometans*, and *Infidels*, might have an *absolute Liberty of Conscience*, i. e. that it might be lawful for every one of them to chuse his own Religion, to have none at all, or to be of what Opinion seems best to himself. But this is such a thing, as no Man, or no Set of Men ought to have, much less should any plead for it; For then, he that worships the true God, and he that denies him; he that offers up Cakes to the Queen of Heaven, and he that addres the God of Heaven; another that bows down before our Lord Jesus Christ, and another that blasphemes him; they that believe in the blessed Trinity, and they that ridicule it; those that are zealous of good Works, and these that delight in evil ones; they that believe the Resurrection of the Dead, and such as deny it; are all equally honest Neighbours, good Churchmen, and sound Believers; every Man of them is Orthodox to himself, 'tis no body's Business to instruct, direct, or controul them; they are all in the right on't, and so they must go on. Alas! what a Wound would such an *absolute Toleration* give Religion? What Dishonour doth it offer to God, and Destruction to the Souls of Men? How many Churches would it erect in this little Island? How soon should there be no Church at all to be seen in Britain. Surely the Doctor has forgotten the 18th Article of the Church of England, which expressly Anathematizes any one that shall maintain that a Man may be saved in any Religion which he professes; so that he lives according to the Rules of it.

If the ancient Discipline of the Church was in force now a days, and ours had such a Regard to't as the Primitive Christians had; perhaps there might be less need of the Civil Magistrate's Power and Authority *circa Sacra*: But seeing some Men regard the Ecclesiastical so little, especially since his Lordship and the Doctor have given that intirely up; the Civil Power is now so absolutely necessary, that were it not for fear of it, the Generality of Mankind would be of no Religion at all.

But

But who will give the Doctor thanks for this extraordinary Gratitude? True Christians are content to submit themselves to the Higher Powers, they are willing to be bound up in the Unity of the Spirit and Bond of Peace; to continue in the Communion of Saints, and with one Mouth, and one Heart, to serve God as Members of the Church Militant, in hope of becoming one Day Members also of the Church Triumphant; but loose Christians are loose Men, they love an Absolute Liberty, they hate that any one should be Lord over them; and without all peradventure the Doctor has oblig'd them, by calculating such Principles as are most agreeable to their Licentious Disposition. The Roman Catholicks desire nothing more than such a Toleration. (a) *knowing it must needs tend to the Ruin of the Church of England.* Mr. (b) Toland pleads heartily for a Toleration to Mahometans. I have represented them (says he) as a sort of Christians, and not the worst sort neither. --- *And should the Grand Seignior insist upon it, they might with as much Reason and Safety be tolerated at London and Amsterdam, as the Christians of every kind are so at Constantinople, and throughout all Turkey.* But let this shameless Author remember, that there's a vast Difference between an English and a Turkish Toleration.

How far other Schismatics and Hereticks may acquiesce in an absolute Toleration, I shall not enquire farther; but I'm sure neither Quakers nor Presbyterians will accept of it, as appears from their own Writings; Mr. Barclay's Apology for the Quakers, Prop. 24. p. 488. the Harmonious Consent with London Preachers, A. D. 1648. p. 12. Calamy's Sermon before the House of Commons 1646. Mr. Meldrum's Sermon before the General Assembly May 16. 1703. But if they will not grant Toleration to any when they have the Power in them, why should the Doctor be so kind and generous to them? By obliging Dissenters of every Denomination, he endeavours to destroy the Act of Uniformity, reflects upon the King and Parliament, who made that and other Laws for Establishment of the Doctrine, Worship, Rites and Ceremonies of the Church of England; on these Princes also who maintain'd them with their Blood, and preserv'd it from the Power of it's Enemies. I do not approve of Inquisition, or Persecution for Conscience sake; but think it's a very commendable and Christian Disposition to bear with the weak Professor, and those that don't dissent from the Establish'd Church in the Essential Articles of our Holy Faith: And there-

(a) See the Scourge, p. 68.

(b) Nazarenus, p. 5.

fore I highly commend the great Wisdom of our Prince, who have very prudently establish'd one Church as *National*; but have judg'd it proper to deny *Dissenters* the extraordinary Privilege of such an *absolute Toleration*.

PART III. *The Conclusion.*

The Scope and Design of this *Sermon* being so wicked, the *Conclusion* can't be suppos'd to be very good: He that pleads so much for *Gallio*, must certainly be guilty of *Gallionism*; He that contends so zealously for all Sorts of *Nonconformists*, can't be expected heartily to befriend the Church by *Law Established*; one that endeavours to abridge the *Power* of the *Christian Magistrate*, cannot be thought to consent sincerely to the *Suppression* and *Punishment* of *Vice* and *Immorality*. He that says at one time *Religion is not his proper Business*, nor ought he directly to intend it in the *Execution* of his *Office*--and afterwards, *Let him take care to conform his own Conscience to the Laws of God*, He (I say) that utters such *Contradictions*, can't be esteem'd an accurate *Philosopher*, or a *Conscientious Divine*. But passing by these and other *Absurdities*, I find one good *Inference* from his *Text*,--*Let the Ministers of the Gospel keep to their Duty. Let them preach the Gospel of Peace, and not sound the Trumpet of War. Let them mind their own Business, which is the Salvation of Men's Souls, by teaching and persuading them, both by their Doctrine and Example, both publickly and privately to deny Ungodliness, and Worldly Lusts, and to live righteously, soberly and godly in this present World. Let them not stretch themselves beyond their Line, by meddling with the Affairs of State, and make themselves more Ministers of the Government, than Ministers of the Gospel of CHRIST.* 'Tis a good *Observation* indeed, I wish it were practis'd by every one of us; for I'm sure *Divinity* is a *Field* large enough to employ the best of us all the *Days* of our *Life*; then we shou'd have less *Paper-War* and fewer *Divisions* in Church and State. But seeing the *Preacher* is in the greatest degree guilty of the very same *Fault* which he reproves in other *Clergymen*, I wou'd seriously recommend one *Text* more; 'Tis this, *Thou Hypocrite, first cast out the Beam out of thine own Eye; and Then shalt thou see clearly to cast out the Mote of thy Brother's Eye.* *Mat. vii. 5.* But seeing the *Doctor* is such an *Advocate* for *Heathens*, he may preach upon that *Distich* of old *Cato*.

*Quæ culpare soles, ea tu ne feceris ipse:
Turpe est doctori, cum culpa redarguit ipsum.*

F I N I S.